

The Baptist Record.

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVI

JACKSON, MISSISSIPPI, JULY 4, 1912

NEW SERIES, VOL. XIV. NO. 27

Kingdom Briefs

Dr. H. F. Sproles of Clinton, will take a month's vacation, beginning the middle of August and go to the mountains. He promises The Record readers a sermon before he goes.

Dr. A. T. Robertson, of the Seminary, has been delivering a series of lectures at the Sea Shore Camp ground recently. They will have nothing that gives them more of the meat of the Gospel.

Brother J. L. Finley came up to see about getting the executive committee of the convention board to secure a lot for the West Gulfport Mission where he is preaching. They are ready to take advantage of every open door.

O. B. Taylor, county attorney for Hinds, made a good record last year prosecuting blind tigers. This year he is making a specialty through the court of putting the Jackson slot machines out of business. May the Lord strengthen his hand. A good Baptist makes a good attorney.

The first response to our words in last week's paper about "Uncle Bill" Turner, for fifty years general "handy man" at Clinton, and now laid off by serious sickness, was made by Brother A. H. Longino. It caused great joy in that humble family, both because money is such a useful article, and because "de Gov'ner" had remembered them. "He that giveth to the poor lendeth to the Lord."

Will those who read the minutes of the Southern Baptist Convention, 1912, when they come to the fourth paragraph of a resolution printed on page 85, please substitute "qualified" for "gratified." I hope Baptists are **gratified** to be guides of thought in the matter referred to, but what the writer of the resolution said was, that they were **qualified**.

O. C. S. Wallace.

Pastor Shipman will take a three months' vacation in July, August and September, spending the time of rest in Kentucky and Virginia. His church has relieved him of all responsibility for this period. He hopes to return in time for the meeting of the Lauderdale association.

Dear Record:

On Sunday, June 9, the writer assisted

Brother L. P. Randolph in the organization of a Baptist church at Tiplersville, Miss., a village on the N. O. M. & C. R. R., twelve miles north of Ripley. At this point the writer preached for four years while pastor of Providence church, giving them an afternoon appointment and holding a meeting in the summer. Brother Randolph followed me at Providence and kept up the morning appointment. The result is a Baptist church of seventeen members, now occupy that field.

J. E. Buchanan.

Blue Mount, June 12, 1912.

Dear Brother Lipsey:

That the pastor is the key to the situation is, perhaps, a little more real to me than ever before. I am just from Pelahatchie where I have preached in a ten days' meeting. It was a gracious revival, resulting in thirty-five accessions to the church.

Yes, the pastor is the key to the situation, for I am sure that wise pastoral leadership was used of God more than any other one thing in bringing about this revival.

Three blessed is any church that has H. C. Roberts for her pastor. There he is backed by as noble a band of Christian men and women as can be found anywhere.

With thanksgiving to God for having some part in the Pelahatchie meeting, just closed, I am yours for The Record, and all the work of the Kingdom.

Sincerely,

J. L. Low.

Coldwater.

We have just closed a very gracious meeting at Coldwater. The church was greatly strengthened, and many were made to rejoice in the preaching of the old-time Gospel by Brother Chas. A. Loveless of Pittsburg, Texas. Loveless is a good preacher and a safe evangelist. He knows his Bible and his Lord, which makes him a power for good to any church and pastor.

This is one of the best churches in North Mississippi. Some of the Lord's best live here. They are loyal to every interest of the church. Last but not least, they know how to treat their pastor, by standing by him in everything that is for the good of the church and the glory of God:

C. L. Wilson, Pastor.

Some Meetings in My Native State.

I am looking forward with much pleasure and great anticipation to the month of August when I am to hold some meetings in Mississippi.

We are to begin the first Sunday in August at D'Lo. This is my old home; I was

born and reared in that community. It was here that I was converted and ordained to preach, and then I served the church as pastor for over seven years.

The next one is at Brownsville, and the last one at Madison. I am now in a meeting at Oak Forest, Texas, with good prospects for a great meeting.

I hope to conduct a meeting in my own pastorate, beginning as soon as we close here and lasting possibly three weeks.

I hope it will be my privilege while in Mississippi to meet many of my old friends, and I very much crave the prayers of all Christians for the blessings of God upon these meetings.

Sincerely,

C. E. Welch.

Waelder, Texas.

South McComb.

A good meeting was closed last Lord's Day with my church in South McComb. By request of the church the pastor did the preaching. We had good weather and large crowds. There were twenty-five accessions—sixteen of this number were young ladies all for baptism. At the close of the meeting the pastor was given a pounding and some cash, and told to spend a week at Brown's Wells, and get ready for the summer protracted meetings. It has been twenty five years since I located here, and this is my first real rest.

J. H. L.

A 200 Per Cent Guaranteed Investment.

The undersigned publishes a series of pamphlets on tithing. If all or only a portion of them are circulated in any congregation, he hereby agrees to refund the money paid if the contribution to home church support and missionary causes are not increased over the preceding year by at least three times the cost of the pamphlets.

A package of seven pamphlets, three of them new, will be sent upon request during June, July and August to anyone who desires to increase church and missionary support in his or her home church. All orders must be personal. Requests to send pamphlets to others will not be honored.

Be sure and mention the paper in which you see this offer. **This work is not done for personal profit.** References: Dun's or Bradstreet's Commercial Agencies. Address "Layman," 143 N. Wabash Ave., Chicago, Ill.

Brother R. L. Wallace resigns at Pulaski and goes to New Liberty, Ky. We are sorry to give him up to Kentucky.

CONTRIBUTED ARTICLES

Retrospect and Outlook for the Seminary.

By President E. Y. Mullins D. D., LL. D.

The recent commencement exercises of the Seminary were among the most interesting we have ever had. The graduating class numbered fifty-nine. This was one of the largest classes we have ever sent out. Many of them were among the finest men we have ever graduated.

The baccalaureate sermon, by Rev. J. W. Lynch, of Athens, Ga.; the missionary address by Rev. H. W. Provence, and the alumni address by Rev. A. J. Dickinson, D. D., were among the ablest and most inspiring we have had. The year closed with much enthusiasm.

The outlook for the beginning of the next session is excellent. Many men are already applying for rooms and for aid from the students' fund. Numbers of men who have graduated from the college in former years are very desirous of obtaining a Seminary course, and we are trying to do as much for them as possible, within reasonable limits, to enable them to come.

Dr. DeMere, who has been abroad during the last four months, will be in his place and regularly at work when the new session opens. His department of Sunday School pedagogy is proving very helpful to the students.

One of the things which gave us most solicitude last year was the problem of aiding worthy men who need to come to the Seminary. Our students' fund became exhausted long before the session was ended, and we closed the year with a heavy debt. It is absolutely necessary that more provision be made for this fund in the future, if we are to meet the situation in the education of our ministry. In view of this situation, the board of trustees took special action at their last meeting, apportioning to the various States definite amounts to be raised for the students' fund. This action came in part as the result of recommendations in the faculty report and the financial agent's report. It was seen that unless our policy of aiding students was broadened and made more adequate, the Seminary would reach the limit of its ability to help these worthy men in the very near future. The urgency of the situation appeals strongly to everybody.

It was felt that the various Southern States ought to be asked to give amounts in proportion to their ability, without regard necessarily to the number of students from each State attending the Seminary. A committee was appointed by the board of trustees to recommend to the Southern Baptist Convention a scheme of apportionment. This was done, and through Dr. W. W. Landrum the matter was introduced into the convention. There was a very hearty response on the part of the convention to the

idea, and the apportionments suggested by the board of trustees were inserted in the minutes of the convention. I desire to call attention to this apportionment and to ask the brethren in the various States to give due consideration to it.

Of course, the members of our faculty will visit the State Conventions as usual, when they meet from time to time in the summer and autumn, and we shall be glad to confer with the brethren as to the best ways and means for carrying out the plan. But we very earnestly request that all brethren everywhere give due consideration to this vitally important matter. With an increase in the amount provided for the student's fund, we will be in position to help a much larger number of worthy men than hitherto.

The apportionments to the various States are as follows:

Maryland	\$ 800 00
District of Columbia	300 00
Virginia	2,000 00
North Carolina	1,500 00
South Carolina	1,500 00
Georgia	2,000 00
Alabama	1,500 00
Florida	600 00
Mississippi	1,200 00
Louisiana	500 00
Texas	1,000 00
Kentucky	2,000 00
Tennessee	1,200 00
Arkansas	800 00
Oklahoma	500 00
Missouri	1,000 00

The Basis of Christian Union.

1. **Believers Should be One.**—In the prayer that Jesus prayed just previous to His betrayal, in the 17th chapter of John there are some significant truths bearing on the question at issue.

(a) "I have given them my word."—(verse 14.) The disciples of Jesus were given the word. This word comes from God and should be held sacred and binding. Whatever it teaches should be believed and practiced. It is a plain and simple message for the Lord intended it to be understood. It is not a confused message. It taught just one thing and not a number of contradictory things. It was not intended for preachers and priests alone, but for all believers.

(b) "Sanctify them through thy truth," and adds, "thy word is truth."—(verse 17.) The word is given, and the word is truth; and the word is to sanctify. All truth essential to the believer is in the word. The word does not simply contain the truth, which is to be picked out and classified, according to our various predilections, and formulated into creeds to suit sectaries. It is to be taken at its face value and accepted as it stands. The purpose of the word is to sanctify—to sanctify in the broadest sense—

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to separate and make holy. This very term implies unity. Division cannot exist where there is sanctification. Sanctification precludes sectarianism also. It separates from all error, and sanctions all truth.

(c) "Neither pray I for these alone, but for them also which shall believe on me through their word," and adds, "that they all may be one."—(verse 20.)

Here Jesus prays that all believers should be one. The unity is based on truth. Truth is the word. Jesus intended them to see alike, believe alike, and practice alike. One God, one Son, one Word. A believer in this God, Son and Word makes him one with any other believer in the same. This is unity.

2. **Believers Should Not Be Divided into Sects or Denominations.**—I am no sectarian.

A sectarian is one who sanctions the separation of God's fold into various and conflicting folds and factions. They contend that God intended these different denominations. That there is one church is true, but that the different denominations are the branches of this one church, I deny. This position is untenable and inconsistent with the facts. They would contend, no doubt, that the church, whatever that is, is a unit. Then if the church is a unit, so ought the branches of the same to be a unit. For the branches draw their life from the vine or the trunk.

Jesus says: "I am the vine, ye are the branches." Like vine, like branches. The life of the vine permeates the branches to the remotest tendril. Here is an apple-tree trunk. What would you think of seeing on this trunk—branches of peaches, pears, plums, persimmons, etc.? It is not possible. Here is the church of God—a body of believers in the Son and Word, having various branches, denominations—Baptist, Methodist, Presbyterian, Campbellite, Catholic, and Episcopal—all divided into factions. The Word, if believed and practiced, would purify the branches—sanctify them until all the branches should be brought into one harmonious whole and into unity with the body. The point of division started at the separation from the Word—this division was wrong.

Paul says: "I hear there be divisions among you, and I partly believe it. For there must be also heresies among you," and adds: "I praise you not." "Ye cannot eat the Lord's Supper." These heresies are sects. They are not to be tolerated. There is no union. The Lord's Supper could not be taken under such circumstances.

3. **Believers Should Unite Where it is Possible with a View to Unification.**—There are here two extremes—those opposed to denominational affiliation under any and all circumstances; and those favoring denominational affiliation under any and all circumstances. Both, I think, are wrong. I am opposed to religious debates or discussions, but I favor ministers of different denominations meeting together when convenient, and studying the Word of God. For instance, in towns or communities where there are more than one denomination, with ministers living on the local field, I think it well to have weekly pastors' conferences for the purpose of studying together the pure Word

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THE BAPTIST RECORD

ested, to enlist your sympathy and secure your hearty co-operation.

One of the teachers is a dear friend of ours. Many of you remember her well, and we believe you will join us in working through her for this mountain school.

After telling of the people, their ways, customs, etc., she says: "A need has now arisen that overshadows all others. Our principal has resigned and we see no capable man available. Can't Mississippi send us one? It is so intensely vital that we find the right man. There is nothing great to offer, but he could live and the work is so urgent. If, by any chance, you know any among our ministers, young or middle-aged, who are sufficiently consecrated to offer themselves for this work, let them write to Dr. A. E. Brown, Asheville, North Carolina."

I would not object to Sunday evening union services during the summer months, where the ministers get along well. This will bring about a more friendly relationship, if possible, and will also have a salutary influence on the congregations.

I would not object to interdenominational Sunday School conventions for the discussion of the best methods of teaching and conducting Sunday Schools. If my denomination has the truth and the best methods, it will not suffer in such a meeting, and other denominations ought to profit thereby. If other denominations have most truth and the best methods, I will likewise be the beneficiary. I can see no valid objection to such conventions.

I would as a rule oppose union meetings that would frequently lead to wrangling, for there the question of doctrine is involved. No man can preach a series of sermons and not preach the doctrines of God's Word. At least, it would be very poor preaching if he did not preach doctrine. It would hardly be worth hearing if he did not. This would lead to opposition on the part of some and cause confusion.

What we need to do is to emphasize the necessity of taking the Bible and studying it to know what it teaches that we may believe it, instead of emphasizing certain doctrines against which others are set, and trying to force them to accept those doctrines as we proclaim them. We will lose nothing in this contention. We have everything to gain when we get the people to reading and studying God's Word. I suffer no uneasiness as to the question of Christian union if we can win the world to the Book. External union amounts to nothing if we ignore the Bible. All the church councils on earth cannot bring about union on such a basis. Truth and error will not mix. Let us unite on the basis of God's unchanging truth.

W. A. Jordan.

Starkville, Miss., June 26, 1912.

Lend a Hand.

A letter from the mountain mission school, Clyde, North Carolina, has touched our hearts and put us to work.

Do you know about this school—Haywood Institute—with its beautiful location high up in the mountains not far from Asheville? If you do not, write us and we will send you all needed information. That is what we are writing for—to get you inter-

ested, to enlist your sympathy and secure your hearty co-operation.

"Hattiesburg Baraca Class Laundry."

This is home mission work and we all ought to sweep mighty clean round our own doors. Sisters of missionary and aid societies, members of Baraca and Philathea classes, listen to this appeal from our dear

sister whose duty besides teaching is to make the home for these rugged but splendid boys and girls—join in with individual gifts or contributions from your different organizations. Let's see how attractively we can fit up this home so that by the opening of school there will be to greet them a delightful surprise, stimulating and encouraging them to do better work.

Address all communications to Mrs. W. Y. Quisenberry, Clinton, Mississippi.

Y. W. A's of Clinton, Miss.

June 27, 1912.

"Destroying the Destroyer—with Two Weapons."

The above is the title to a little book of 100 pages, which the prohibitionists have published and are proposing to put into general circulation to counteract the tons and tons of liquor literature which the mails convey into Mississippi. The liquor trade claims to have the name and address of every voter in this State.

This little book contains the very choicest gems from the brains of Congressman R. P. Hobson, Bishop C. B. Galloway, Dr. J. B. Gambrell, H. W. Grady, R. G. Ingersoll, touching the liquor traffic, some jurists on the bench concerning its work in this State, a chapter on scientific temperance, and strong prohibition expressions from Catholic clergy. It also contains an excerpt of the principal anti-liquor laws of Mississippi in brief form.

Some Christian young ladies and young men are distributing the books, and thereby doing good for the cause, and at the same time making their way through college next year. They are endeavoring to put this book into every white home in the State.

The good people will doubtless both appreciate the book and the efforts of the brave girls and boys to obtain an education. It is laudable in them, and the people appreciate their pluck.

It is a lively book from beginning to end, and will do worlds of good. It is intended to counteract the liquor literature, and it will do it.

The Anti-Saloon League Board hopes that all Christian people in the State will aid in every possible way in putting this book to the people during July and August.

It seems to us that it would be a good plan for B. Y. P. U., Epworth League, and Christian societies to take hold of the book, push its sale and put the commissions into their treasuries. The pastors are anxious for its distribution. We believe it will largely solve the problem now in Mississippi. It would be a good thing for pastors and others who know of persons who would handle the book to write to the Anti-Saloon League, Jackson, Miss.

G. W. Eichelberger.

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ABOUT THE GREAT REVIVAL.

There were some timely suggestions on this subject in a recent Sunday School lesson. Jesus was giving his testimony to John by asking three questions of the multitude about him. The questions answer themselves and give an outline of the character and ministry of John the Baptist. He was a man whose picture was easy to draw and impossible to erase. They knew he was not a reed shaken by the wind, but was a masterpiece of his message, his mission and his own mind, with profound and immovable conviction, fearless of others, forgetful of himself in his advocacy of righteousness and his testimony to Jesus. The question needed not to wait for an answer.

Again, he was not a man who dressed in soft raiment and lived delicately. He was not looking for that sort of life or work. He was ready to work hard and eat little. Victuals and clothes were not on his mind.

Jesus answers the third question Himself. Was he a prophet? Yes; and more. He had the burning message of the old prophets: Turn from sin; turn to God. He had the "burden of the Lord" on him, and was filled with the Holy Ghost, so that he was a "burning and shining light." He preached a spirit-breathed evangel. But he was more than a prophet, he believed in and preached for immediate results. He went before the face of the Lord. The Kingdom of God was at hand. This is not the only kind of preaching or preaching there is or ought to be, but this is the kind for a revival and it came, came fast, spread far and staid a long time. Jesus said, "from the days of John the Baptist until now." That was many months and the tide was still ris-

ing, continued to rise for years afterward and spread through a century and the whole known world.

He said it struck deep: the Kingdom of Heaven suffered violence; men were mightily moved; the nation felt the shock and the people pressed into the Kingdom like a besieging army when the breach is made in the walls or the gates are successfully stormed. There had never been such wrestling with God and determination to win, nor such victories over sin and the devil. The violent took it by force. After John the Baptist comes Pentecost. Can we have such an experience in our day? May we have such a revival, so deep, so wide, so lasting? Hear the answer of Jesus: "He that is least in the Kingdom of Heaven is greater than John."

SINNING AGAINST THE HOLY SPIRIT.

It may be a question whether there is such a thing as "the sin against the Holy Spirit," but there is certainly great danger of sinning against the Holy Spirit. In other words, there may not be any one act that is properly designated "the sin" against Him, but many acts may under certain conditions be against the Holy Spirit, when under other circumstances they would not.

Suppose two girls in a room differ as to the color of a ribbon. One says it is green; the other declares it is blue! It may be difficult to settle the question there. Some one suggests that they take it out in the sunlight and see. It is carried out and the sun makes the color manifest. It is certainly blue. But the other still contends that it is green. Now, it becomes evident that she is determined to stand by what she had said, right or wrong; or that she is color blind. This is sinning against the light, the final test. Argument and evidence can do nothing here—the case is hopeless.

This was the condition of the Scribes in the Scripture for next Sunday's lesson. Jesus was preaching and performing miracles in the power of the Holy Spirit. It was so evident that His opponents did not undertake to deny the miracles, but ascribed them to Satan. Jesus said, "If I had not done among them the works which no other did, they would not have had sin, but now they have both seen and hated both me and my Father." Whenever the light of the Holy Spirit is turned on the truth and the heart of the hearer so as to make doubt and hesitation impossible, there must come a decision; there must be then and there a surrender and confession or such a sinning against the light as damns the soul forever.

When the Holy Spirit has brought full conviction, there is nothing more that the Almighty God can do; there must be yielding or the soul is made henceforth incapable of belief and repentance. There can be nothing but a fearful expectation of judgment. To sin thus against the testimony and person of the Holy Spirit can never be forgiven, because the conditions of repentance are destroyed in the soul, leaving it like the field on which the rain has come in vain—his "end is to be burned." A soul in this condition becomes cynical and malignant, de-

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crying every good work, charging evil motives to good people and efforts to do good, a child of the devil as he is pictured in the book of Job.

SELF-SACRIFICE.

In Hammond, Louisiana, a little child toddled across the railroad track at Dead Man's Crossing, not seeing a freight train approaching at high speed, caboose first. A man standing near, rushed up in time to seize the child, toss it out of danger, and be himself ground to death under the wheels of the train. Today a monument stands beside the track to bear witness that Francis G. Stewart had in his heart that "greater love" than John.

A lad from the mountains of Tennessee, sent as a Confederate spy into a federal camp, was apprehended with information in his possession which had evidently been secured through the treachery of a federal officer. The penalty was death. The Union commander offered the boy his life and liberty, if he should reveal the name of his informant. He refused. After his execution, the body of Sam Davis was borne in state between two lines of federal soldiers with arms at "present," in honor of the boy who was true to the man who was both friend and foe.

"What glorious self-sacrifice," one exclaims. Yes, glorious and the names of the heroes will long live because their deeds are widely known. But examples of self-sacrifice in our very midst have become so common as to cease to arouse comment. Do you know the father who wears shabby clothes and labors joyfully day after day on the farm, in the shop or at the office in order that his boy may go to college and make as good an appearance as other men's sons? Have you seen the toil-worn mother who does without the really needed servant that her girl may graduate from a woman's college and may have a graduating dress as pretty as any? Have you met the small-salaried son who delays for years his marriage with the girl he loves because his widowed mother and fatherless brothers and sisters need all he can earn? Does your knowledge extend to the young woman who refuses a splendid offer to teach in a big school to accept a small salary from the school at home in order that she may be with her lonely mother? With apologies to Scott,

"If such there be, go mark them well, For them all minstrel raptures swell."

They are among the uncrowned heroes and heroines. And if the spirit of emulation rise in you as well as the spirit of praise, "go thou and do likewise!"

We are prepared to sympathize with Brother and Sister E. D. Solomon in the loss of their little one last week. May God comfort their hearts and graciously strengthen them through faith in His name. This bereavement hindered Brother Solomon's attendance on the encampment where his absence was sincerely regretted.

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THE ENCAMPMENT AT HATTIESBURG.

"My greatest joy is doing my Master's will—doing for others."—W. E. Farr.

"My greatest joy in life is Jesus, who is my life, my love, my peace, my all."—O. D. Bowen.

"I have no greater joy than to hear that my children walk in truth."—(3 Jno. 1:4) —B. Simmons.

"To see men saved,"—J. P. Culpepper.

"Enlisting others in the service of the King."—J. A. Maxwell.

"My greatest joy is serving others."—Others, Lord, yes, others—none of self for me;

Help me live for others, that I may live like Thee."—W. A. Chisholm.

"My greatest joy consists in serving others."—J. B. Quinn.

"Others."—Z. T. Sullivan.

"The help that I may be to others in years to come."—J. W. Moody.

"Being usable under God in serving my fellows."—L. G. Gates.

"Telling others about the Savior whom I love."—J. C. Buckley.

"The greatest joy that I have is in attempting to do the work that I feel Jesus has committed to me."—Zeno Wall.

"The consciousness of God's approval, when I have it."—J. P. Williams.

"Preaching the truth as I believe it has been revealed to me by the Holy Spirit."—T. J. Barksdale.

The writer added his: "The discovery and proclaiming of the truths of God's Word."

Encampment Echoes.

Hattiesburg Miss.

Rev. Zeno Wall impressed the encampment visitors as being a live wire in the mission study classes.

The feature of the latter part of the week was the series of addresses by Dr. J. C. Massee on "Soul-Winning."

Fishing, swimming, tennis, automobile rides and other amusements filled pleasantly the recreation hours in the afternoon.

Dr. Potent's lecture on "The Philosophy of Happiness, or Having a Good Time," seemed to catch the crowd more than any other.

Pastor W. S. Allen, of Florence, says that he intends to get at least the "dollar a year from each member for each board" in his churches.

A striking aspect of the gathering was the scarcity of dunes. Most of those who came were workers getting pointers, many of them taking notes.

After the great address of Dr. E. M. Potent at the Hattiesburg Encampment, on "How to Have a Good Time," a group of men were asked by The Record man to write in a sentence "What is the greatest joy I have." They wrote as follows:

"Giving my life for the salvation of others for Jesus' sake."—W. S. Allen.

encampment that there will be hourly bulletins posted.

The interior of the Mississippi Woman's College dormitory number one quite resembled a hotel with its office, register, lobby, parlors and dining room with a full complement of trained servants.

The success of this South Mississippi Baptist Encampment from a standpoint of both pleasure and profit should encourage many to attend the encampment at Blue Mountain July 7th to 14th, inclusive.

In introducing Dr. Massee, Prof. J. L. Johnson dubbed him "The Mystic of Lookout Mountain," to which that ready speaker replied that the man who had a mountain on his shoulders almost had his tonnage!

Mrs. George B. Leavell, of Oxford, the mother of the famous "Nine Leavell Boys," was a much feted guest of the encampment. The only quarrel her sons ever have are over the brevity of her visits to them.

Three examinations were held during the week: Dr. McGlothlin on New Testament; Rev. Zeno Wall, on "The Graded Sunday School;" and Brother J. E. Byrd on the Bible section of the Sunday School Manual.

A very touching incident of the sunset service on Friday, conducted by Rev. J. B. Leavell of Gulfport, was the conversion of a little fourteen-year-old girl who came in tears to the front. The assembly joyfully gave to her the right hand of Christian fellowship.

Prof. Perrin-H. Lowrey, of Blue Mountain, delivered on Friday evening a most interesting and instructive address on "The Constitution of the Kingdom." The constitution, he said, was found in the quotation: "Thou shalt love the Lord thy God and thy neighbor as thyself."

The song services conducted by Prof. Reynolds with Miss Jessie Johnson at the piano, were most enlivening parts of the program. Many of the delegates and visitors will go home ready to teach the new songs they learned from "The New Evangel."

The visitors to the encampment take this occasion to thank Mr. Tatum of the Bonham and Southwestern Railway for the pleasant picnic trip over his line. Also to the Hattiesburg Traction Company do they extend their thanks for the "Seeing Hattiesburg" trip.

Dr. W. A. Borum, the Home Mission Board vice-president for Mississippi, inaugurated the slogan for missions, on Saturday: "At least a dollar a year from every member of every church for each of our boards." He said that two cents a week from each member for each cause would accomplish this.

Mission Section

The Judson Celebration.

It is the glory of the Baptists to have been pioneers in modern missionary endeavor. Near the close of the eighteenth century a man named William Carey preached on "Enlarge the Place of Thy Tent." The echoes of that sermon never did die, and never will die. They rolled from soul to soul in England and America. Carey was sneered as a "consecrated cobbler" going on a foot errand, but that Baptist cobbler put shoes on the Gospel that caused it to make its way into all lands. He originated the first missionary society and became its first missionary. This was the dawn of modern missions.

ANNUS MIRABILIS.

The dawn of American Baptist missions was the baptism of Adoniram Judson in 1812.

Eighteen hundred and twelve was a memorable year in the annals of the world: Year of the birth of Charles Dickens and Robert Browning, year of the last war between England and America, year when Napoleon's star set in blood amid the snows of Russia. But to us the greatest event of that wonderful year was the conversion of Adoniram Judson to the Baptist faith while sailing to India, and his subsequent baptism.

The circumstances which led to that baptism show plainly the guiding hand of God. While a student at Andover he became anxious to know, like Paul, what the Lord would have him to do. About this time a pamphlet fell into his hands entitled "The Star in the East," by Dr. Buchanan, a former chaplain in India, showing the importance of missions to the Hindoos. He was greatly impressed by this pamphlet, and filled with enthusiasm on the subject of missions. "As the wise men were led by the star in the east to the cradle of the infant Christ, there to offer their gifts, so Judson was led by this 'Star in the East' to offer his splendid gifts of mind and heart at the feet of Jesus to be used in the salvation of this lost world."

Soon after this Judson, with other young men in Andover Seminary, who shared his views on the subject of missions, presented an appeal to the General Association of Congregational churches in Massachusetts which resulted in the formation of the American Board of Commissioners for Foreign Missions. This was in 1810, just eighteen years after Carey began his work in India. Adoniram and Mrs. Judson were accepted as missionaries of this board, and set sail for India February 19, 1812.

On their way out Judson resolved to investigate thoroughly the subject of baptism, and put the question forever at rest before meeting Carey and the other English Baptist missionaries. On bended knees, with the Greek Testament in his hands, he studied the subject until convinced that the immersion of a believer in water was the only Christian baptism. At the end of the voy-

age his wife also wrote as follows: "The face of Scripture does favor the Baptist sentiments. It was extremely trying to reflect on the consequences of our becoming Baptists. We knew we must be separated from our missionary associates. We felt that we had no home in this world, and no friend but each other * * * We expect soon to be baptized. Oh, may our hearts be prepared for that holy ordinance!"

On September 6, 1812, Mr. and Mrs. Judson were baptized at Calcutta by Mr. Ward, one of the English Baptist missionaries, and a little later, Luther Rice, one of Judson's missionary associates, who, though sailing on a different vessel, had come to a similar conclusion, was also baptized at Calcutta.

BAPTISTS FINDING THEMSELVES.

The effect of these baptisms was indescribable. While the Congregationalists were stunned, a thrill of surprise and delight was sent through all Baptist hearts.

That God had given them three such missionaries, fully equipped and already on the field, aroused them from one end of the land to the other. The words of Judson moved them like a trumpet in the day of battle. In a letter addressed to an eminent American Baptist minister, Judson said: "Alone in this foreign heathen land, I make my appeal to those whom, with their permission, I call my Baptist brethren in the United States."

To another he wrote: "Should there be formed a Baptist Society for the support of missions in these parts, I shall be ready to consider myself their missionary."

Fuel was added to the missionary theme by the return of Luther Rice to America the following year and his stirring, pathetic and masterly appeals caused missionary societies to be started in many of the States both North and South. In no place did Rice's call find nobler response than in our own Southland, and his body now rests in Southern soil.

By another year all this missionary interest and activity had resulted in the formation of "The General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions."

Thus the Baptists in this country found themselves. "In 1812," to use the words of Edward Judson, "the Baptists of America were a scattered and feeble folk, and lacked solidarity. There was little or no denominational spirit. The summons to the foreign field shook them together. The baptism of Adoniram Judson proved to be the crystallizing touch."

"JESUS CHRIST'S MAN."

In the midst of untold sufferings, Judson translated the Bible into the Burmese tongue, and produced a dictionary of that difficult language.

And continually he went about doing good, and preaching the Gospel from house to house till the astonished natives knew him by no other name than "Jesus Christ's man." He was thirty-eight years in Burmah and when he died alone at sea and was buried at night beneath the waves, seven thousand Burmans and Kachins had been buried beneath the waters of baptism, and sixty-three churches had been established under the oversight of 163 mis-

Thursday, July 4, 1912.

sionaries and native assistants. Surely the man who was instrumental under God in achieving results so grand, deserves to be called "the apostle of Burmah, and the father of American missions."

Surely it is fitting that we signalize this anniversary in a way that is worthy of the far-reaching significance of the event, the strength and resources of the denomination and the unmistakable tokens of the blessing of God upon the labors of the past. Surely it is fitting that in this year 1912 we originate some mighty movement that will hasten the conquest of the principles for which Judson suffered and toiled and for which we stand, and that will speed forward the hour when the Lord Jesus Christ shall see of the travail of his soul and be satisfied, and the truth of God shall cover the earth as the waters cover the sea.

Your committee, therefore, recommend that we plan an advance along two distinct lines: first, in respect to our educational; and, second, in respect to our general equipment.—1912 Southern Baptist Convention Annual.

Woman's Mission Rally at New Hebron.

June 22nd, we trust, marks a new era in the woman's work of Lawrence County Association. On that date representatives from three other unions met with us at New Hebron Baptist church and Miss Margaret Lackey, our State secretary, met with us. Our service began with a reading of the Scripture by the president of the union and prayer by one of the members and a hearty welcome given to Miss Lackey by two of the lady members that knew Miss Lackey and learned to love her before she became secretary of our Woman's Missionary Union. Miss Margaret then gave us a long talk that warmed all our hearts and made us all feel at once that it was good to be there. After this service, we adjourned for dinner. Again we were called together at 2 o'clock and Miss Lackey led in a devotional exercise in which she urged that we do our best for State missions, and to be sure that we have Bible Day in each of our Sunday Schools.

Having enjoyed the good talks from Miss Lackey, we thought it best to more thoroughly organize our associational work in order to do more systematic work. Mrs. J. D. Riley was elected leader of the Y. W. A.'s; Mrs. Effie Little as leader of the Sunbeams; the Royal Ambassadors to be organized later and a leader to be selected for them.

We feel encouraged and hope to do better things for our Master than ever before with the guidance of one of the best pastors in the South—Rev. J. E. Thigpen.

President of Woman's Missionary Union
New Hebron, Miss.

J. W. Dickens has been called to and accepted the pastorate of the Second church, of Jackson, Tenn. We shall miss him from the work in Mississippi, but wish for him the fulness of the Father's blessing as he goes back to his native State and takes one of the choice women of our State with him.

Thursday, July 4, 1912.

Leaving the Baptist Church to Join Some Other Church.

Theo. Whitfield.

(Since coming to McComb I have discovered in other churches eight husbands and wives who formerly were Baptists, but who left the Baptist church to be with their companions in these other churches. In order to prevent such in the future I wrote a tract that I might place a copy of the same in every one of the Baptist homes here. Most of the tract is taken up in pointing out some doctrines of God's Word which we Baptists stand for but which these other denominations pervert. The last part of the tract is mostly as follows:)

Q. If you regard many of the members of these other denominations as real Christians, why do you wilfully differ from them?

A. It is not that I want to differ from them but that I must agree with my Lord. He says that my love for Him must be so strong that, comparing it with personal preferences, I must even seem to hate my own father or mother or brother or sister or wife, (Luke 14:26), otherwise I cannot be acceptable to Him.

Q. Ought a man to join the Baptist church if his wife will not, and should a woman join if her husband will not?

Q. Would you be happy as a member in one of their churches?

A. Each must give an account of himself to God, and we are not in the slightest to deviate from our own duty to God in following the plain commands of Scripture. We are not even to value our own lives as much as we value obedience to God.

Q. If your husband or wife is prejudiced and will not come to your church, what should you do?

A. You should be patient. You should read your Bible and become able to teach your companion. You should not let your companion lead you wrong, but God wants you to lead your companion aright. Show the husband or wife God's Word on the subject and command it by a pure and loving heart. By a firm stand for God's Word you will get the Lord on your side. That is far the wisest thing for you to do. You show that husband that place in Luke 14, where Jesus turned to the multitude following Him on the same kind of conditions that he—the husband—proposes; show him where Jesus said to such people that they must be even willing to turn against father or mother or wife or friend to follow Him or else they could not be His disciples. They could be church members, but not His disciples.

Q. Ought a man to ask his wife to leave her church and join his church merely to be with him?

A. No; because the Lord wants her to belong to the church that she feels is right, and that she feels all people (including her husband) should belong to. Your church relations—your religious duties—are relations and duties to God and truth, and the Lord and His Word are the first to be considered. In these matters you are to please and obey God rather than man. I repeat it—no husband ought to ask his wife to give up her religious convictions merely for his personal gratification. Neither ought a wife to ask her husband to yield his convictions merely to suit her mind. Religious conviction is the holiest

and, without a word, acquiesce in their erroneous teachings.

A. If God has given you to see the light and to know the truth, He does not want you to hide your candle under a bushel, but He wants you to place it where it will give light to all that are in the house. Instead of acquiescing, we are rather exhorted to "contend earnestly for the faith which was once for all delivered to the saints." (Jude 3.) We are responsible not only for practicing the truth ourselves, but for teaching it to others. We do not want the guilt of any one's error or mistake laid at our door. Personally, I feel called of the Lord to teach not only these truths of Christ, but all His doctrines to every soul that will give a listening ear. These are among the words of the Great Commission—"Teaching them to observe all things whatsoever I commanded you." Now, if, instead of you keeping "silent," if you should get to work teaching all the things your Master commanded, you would find that the only place for you to have freedom to boldly do your duty is in a Baptist church.

Q. If your husband was a sinner and told you that he would join a certain church if you would leave your Baptist church and come and join that other church with him, ought you to do it?

A. If that be the motive and condition of his proffered service to God, the Lord Himself would not want him, indeed, in any church. I would, on the face of it, suspect the genuineness of such a conversion. The Lord does not give salvation to a man on the condition that he succeed in getting his wife to leave the church that the Holy Spirit has convinced her is right. You see, mere joining the church is not salvation, nor is it any part of salvation. But you tell your husband to surrender himself to God unconditionally, and to let the Lord give him a new heart that will want to do God's will, that will want to examine the Scriptures to find God's way. That is far the wisest thing for you to do. You show that husband that place in Luke 14, where Jesus turned to the multitude following Him on the same kind of conditions that he—the husband—proposes; show him where Jesus said to such people that they must be even willing to turn against father or mother or wife or friend to follow Him or else they could not be His disciples. They could be church members, but not His disciples.

Q. If you acted altogether honestly with your own conscience and with truth, could you really become a member with them?

A. I fear not. Now suppose I should present myself to join and the pastor would stand before me, discipline in hand, and ask: "Do you promise to uphold the doctrines and practices of this church?" I would, to be truthful, answer: "I promise to uphold SOME of them." There would be an embarrassing scene in the church right then. Then another thing: you recall that the Master told His disciples in the "Great Commission" (last chapter of Matthew), that they were to go into all the world and make disciples of all the nations, baptizing them and finally says, "teaching them to observe all things whatsoever I have commanded you." Now, it is the duty of God's people to teach others all things that the Lord commanded, and yet if I were to teach others the truth as I ought in these matters, they would exclude me quickly. So you see how that, feeling these things as I do, I could not be a member with them.

Q. Do you think the Lord would be pleased if I were to live in one of those churches

ed the Bible taught them to be. I was visiting another Baptist preacher several years ago, and he said to me that one of his members had joined another church in the town. I asked why she had done so, and this was the explanation: The husband had said to her, "Now, wife, you know I used to drink and gamble and the like. Well, if you don't come and join my church I'm going to start up that old way again." Now, the thing she ought to have said is this: "Husband, I love you and would hate to see you go back into such, and I will examine the Scriptures and see if your church is the right church according to Scripture. If the Bible leads me there, I will join. But if it does not, I cannot give up my faithfulness to God for you. Christ has said that I must be willing to give up house or home or father or mother or husband or my own life for His sake and the Gospel. So I must be true to Him and be willing to bear my cross. Finally, the Scripture says to me, if you do that way (I Cor. 7:15), that I am not bound to you in such a case."

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man heart, and cruel is the hand that wounds it, and evil are the bands that bind it. But when allowed to unfold and expand and bud and blossom, it is beautiful not only to man, but, I am sure, to the angels of God.

Q. Does not the Scripture say that a husband or wife, one or the other, should leave his or her church in order that they should both be in the same church?

A. I never heard of such a passage. I do know, on the other hand, several passages that teach just the opposite.

Q. What's not these things you are teaching cause division in some families?

A. The Savior told His disciples that His teachings would cause just what you speak of. Luke 12:51: "Think ye that I am come to give peace on the earth? I tell you, Nay, but rather division; for there shall be from henceforth five in one house divided, three against two, and two against three, etc."

In another place (Matt. 10:34), He told His disciples that "a man's foes shall be they of his own household." He then cautions against loving any of the family more than Him, and says, finally, "And he that doth not take his cross and follow after me, is not worthy of me." It would indeed be pleasant if both were in the same church, but you are never to give up the church of your convictions; you are not to join a church that teaches contrary to plain Scripture truth; you are never to set an example that would lead others astray; you are never to take sides with error and against truth; you are never to do these things even to bring so-called peace or the approval of kindred or friends. For that kind of peace is merely surrender of principle, and that kind of approval is the worthless approval of error.

Q. Is there anything that could be done by a God-fearing husband and wife who both have full respect for each other's convictions, who want to do what is fair to each and what, in the long run, is best for both, and who, above everything else, want to please the Lord? Is there anything they can do?

A. Yes, indeed. There is a thing that they can do that will bring to a blessed union. What is it? It is, first, that both kneel and ask their Heavenly Father to guide them to see His will which will be their duty. He has not two wills, but one will, and I can reveal that to them. They should then arise and open God's Word and read therein to find His will. They should say one to the other, "To whatever church this Book and God's Spirit leads us, we will go." This should prayerfully read night after night and day after day. They could, if they felt the need, ask some of the teachers of the Word to come and try to throw light on the page. Through it all God will lead them to a clear understanding of His teaching—His will—their duty. This would be a happy, an enduring and a blessed decision, good, right and safe for both as long as they two shall live.

Only the Indications of an Angry God.

W. H. Harbour.

I have heard people commenting on the flood, the shortness of the crops, the sinking of the "Titanic," and other calamities which have occurred in different parts of the world. They try to explain and then finally have given it up by saying that they are the natural results of things. They are.

The churches are never satisfied with their pastors. Their pastors are either too good or too bad, too orthodox or too loose in their doctrine; too strict or too lenient, too ignorant or too scholarly. Just a word in this connection and I will close. The pastor is a flesh-and-blood human being, and as such, allowances should be made for any deficiency. Don't think that everytime the pastor passes you and does not speak, that he is "mad" at you and you go off and get "mad." He may not have seen you at the time. Give him a smile of encouragement or a kind word once a month and you will find that these sometimes help him better than money, for money is material, and dollars are not for him, but the best interests for yourself are his concern. Just because you hear of a more polished gentleman or a more fluent speaker, don't invite him to speak and then call him. Many churches can trace their downfall and the end of their usefulness to this very act. It is wrong, and if you would spend the time consumed in hunting a new pastor, helping the present pastor, you would not always be hunting a new pastor. Last of all, pray. If you had a son and he never spoke to you on matters vitally concerning himself, you would disown him, and yet you treat God in the same manner and expect Him to bless you above all others. If the knees of a great many people were made of tissue paper, they would never tear from kneeling in prayer. God will not help anyone, be he pastor, layman or member, who does not trust all his interests to Him, and engage in daily conversation with Him and enjoy the blessedness of His sanction to all our deeds. Doing these, we can get the true conception of a true Christian life, and we need have no fear of floods or any calamity.

Some of our people make a show of religion or it seems as if they accept it as a necessary part of their life, to be used at weekly intervals. God never makes any man serve Him nor worship Him, and any man or woman who goes to church simply because he or she follows the crowd or because it is a habit, is making a mockery of religion and putting God and Christ to an open shame. No wonder that the churches are saying that they are at a standstill. Only those who have this kind of religion are at a standstill. The religion of the Lord Jesus Christ is never at a standstill, but is ever ennobling and enriching the ones who embrace it, but the religion of self never ennobles but rather enfeebles. Does it surprise you that God seems to be absent from some churches when the religion of the Christ has been displaced by the religion of Self and Pride?

In places where indifference to church duties is not the rule, absolute doubt and

carelessness reign. A careless attitude exists toward the church and doubt is expressed as to the purity and holiness of the religion of Christ. If God were not a merciful God, there would be greater disasters than the sinking of the "Titanic," or the floods and rain and insects.

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Modern Baptist Heroes and Martyrs is the title of a book by Dr. J. N. Prestridge from the Baptist World Press. It contains 324 pages, 17 full page portraits, and is bound in silk cloth with two gilt titles. The print is large and easily read. A majority of the martyrs described in it are Russians, and the recitals given of their hardships and sufferings are full of interest to every lover of truth and loyalty. Moreover, the information concerning world-wide Baptist matters is a valuable feature. This book will aid through its information and stimulation the proposed theological seminary in Russia. The actual facts of history recited are thrilling as well planned, well written fiction. The book may be secured by writing to The Baptist Record, Jackson, Miss., and enclosing \$1.00 for the book, and ten cents for postage.

Churches with or without pastors that have not engaged their preacher to hold their summer meetings, can get the aid of Rev. W. G. Francis. He will have the best of singers to do the singing. Write him at 327 South President St., Jackson, Miss., and arrange with him before his time is all taken.

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Assembly Season—July and Aug.

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moves swelling and short
breaks in a few days, usually
within 24 hours. Write for trial treatment free.
Dr. H. H. GREEN'S Sons, Box 11, Atlanta, Ga.

Miss Lillian Forbes, who is doing elementary Sunday School work in Alabama, is spending a few days with friends in Jackson. Miss Forbes has many friends in Jackson who are always glad to have her come. She gave the ladies of the W. M. U. of the First church one of her sweet spirited talks which carried us back five years ago when she first came to us and won our hearts by her faithful and untiring work as our pastor's assistant. She has been attending the encampment at Hattiesburg, and goes from Jackson to Blue Mountain to attend the encampment there.

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Do not let the hot weather or vacation keep you from sending in news notes. We are always glad to hear from you. If you send us a word now and then we feel encouraged and know you are trying to do your part of the Master's work.

FOR BRAIN FAG

Take Horsford's Acid Phosphate
Recommended for relief of tired nerves, brain fag and headache following mental strain or overwork.

The Chickasawh Association held the fifth Sunday meeting at Waynesboro. The interest grew till Sunday night when there was a very large congregation. The discussions included missions, Sunday Schools, temperance and the denominational paper. There are some of our best men and women in this association. It was a great treat to be with Pastor Bass, Brethren Phillips, Lowrey, Crawford, Foster, Patton, Richardson, Causey, the Grays and others. They kept the Record editor busy and made him happy. Sister Truman Gray is vice-president of the W. M. U. in her association. A. Y. W. A. was organized at Waynesboro this week. O. D. B. Causey is making a success as Sunday School superintendent. Brother Bass has made the church feel already the "pull of a leader." Brother McAlister, the county attorney, made a good temperance speech Sunday night. Brother Patton, the original prohibitionist and Brother Phillips, the beloved, made strong addresses. Brethren Suttle and Chandler got away before The Record man arrived. The paper will have a good increase in the number of readers here.

The most delightful and popular places for recreation and recuperation in the South, blessed with that sublimity and grandeur of Nature which fills one with new life.

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F. V. Lippman, Savannah, Ga.

FISH

Thursday, July 4, 1912.

Woman's Missionary Union

MRS. T. J. BAILEY, Editor Jackson, Miss.
(Direct all communications for this department to Mrs. T. J. Bailey.)
MRS. W. S. SMITH, Meridian—Sunbeam and Royal Ambassador
Leader Mississippi.
MISS MARION BANKSTON, Winona—Y. W. A. Leader.

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MRS. GEO. W. RILEY, Houston . . . Recording Secretary

CORRESPONDING SECRETARY

MISS MARGARET LACKEY . . . Clinton, Miss.
(All Societies of the State should send quarterly reports to Miss Margaret Lackey, but all money should be sent to A. V. Rowe, Jackson.)

A Letter from Natchez.

Dear Sisters:

I guess you think the W. M. U. and Aid Society of Natchez has been affected with the sleepy disease, or possibly dead, but not so—we are very much alive and have not been even napping! But I admit, at times, we have been somewhat slow and discouraged, but I feel the dear Lord is with us and that means everything. In fact, we have been working for the last two years to try and renovate our church interior and as we did not care to go in debt, and with us things move slow, but at last we have a church beautiful.

Would you care to know how we did it? Well, at first, two of our mothers in Israel started the question of a new carpet, and distributed a number of penny socks; then the society secured the "mile of pennies" method and we raised \$50.00 in pennies alone; then we resorted to other means of raising money. Our present plan is a silver teab, held every month, served by our members taken alphabetically, and it is a good plan. We have spent about \$100 on improvements to our church, and while we have had our interest centered on the present need of home, we have not neglected our interest elsewhere, for we have responded to all calls for work, both at home and abroad; we have just had an unusually pleasant meeting of our W. M. U., an interesting program, and a visit from a young man who left the home church to go west; he brought an inspiring message to us, and we will always be glad of his coming; also a charming visit from the wife of Brother John Low, to visit her old home church and the sunshine of her presence is always felt and appreciated, and her message was given and proved helpful. We wish we could have more of the sisters visit us; we seem to be isolated and never have the inspiring presence of a consecrated sister visit us in our meeting, and if we did, it would mean so much to us. I hope now that we will be able to take notice of other things, and have others take notice of us.

Yours in the work,
Mrs. E. B. Shaw, Sec.

All who are not now regular subscribers should send their names to the Woman's Missionary Union Literature Department, 15 West Franklin Street, Baltimore, Maryland, by September first, in order to begin with the October number. There will be no reduction for clubs.

See perforated page in back of our Mission Fields for July, 1912.

Ripley.

The meeting of ten days at Ripley was a decided success. The Lord was with us in great power throughout the meeting and much good has been accomplished in the salvation of the lost and in the reviving and strengthening of the saved. Dr. L. E. Barton did the preaching. If this pastor ever heard the doctrines of the Cross faithfully and strongly presented, he did in this meeting. May the Lord help us all who preach to get our messages from the Cross.

J. D. Franks.

At a recent meeting of the board of trustees of Mississippi College, Dr. George D. Davidson, of Lynchburg, Va., was elected to the chair of modern languages. Dr. Davidson is an A. B. of Johns Hopkins University, a Ph. D. of the University of Virginia; has taught thirteen years, four of

which he was instructor in University of Virginia; two years he was the professor of modern languages in the University of Oklahoma. He is the author of some valuable papers on philology; is a Baptist of course, the son of a Baptist minister; a Southerner by birth and sentiment. He recently visited Clinton, and it is just to say that he delighted those whom he met. The college feels proud of the new addition to the teaching force. The chair of biology will be filled within a few days.

J. W. Provine.

Rev. John H. Buchanan, pastor of the Baptist church, will leave October 1st to take a course at the Southern Baptist Theological Seminary at Louisville, Ky. The church in conference last Sunday, called Rev. Wayne Alliston of Grace Baptist church, New Orleans, to take Rev. Buchanan's place October 1st. Rev. Alliston has not yet accepted the call of the church, but will give a definite answer in a few days.

The above is from the Booneville Banner, Booneville, Miss. Since this was published, Rev. Alliston has accepted the call and will begin his work at Booneville October 1st.

A. W. Whitesides.
Booneville, Miss.

Here is a schedule used by Dr. Geo. W. Leavell, showing what the average church of a hundred members can do by following the weekly giving plan:

5 members giving \$2.00 per month make for the year \$120
5 members giving \$1.00 per month make for the year 60
10 members giving 50c per month make for the year \$60
10 members giving 25c per month make for the year \$30
10 members giving 10c per month make for the year \$24
50 members giving 5c per month make for the year \$30
100 members at these rates will give in one year \$324

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MOBILE, ALA. ST. LOUIS, MO.

10
THE BAPTIST RECORD
Thursday, July 4, 1912.



Thursday, July 4, 1912.

NEWS IN THE CIRCLE
MARTIN BALL

Rev. J. W. Dickens, who recently resigned the work at Crystal Springs, has accepted a call to the Second church, Jackson, Tenn., and will take charge Sept. 1. He is well known in Jackson, having attended the university in that city. We are sorry to lose him from Mississippi.

The Sunday School at Winona is constantly on the increase. Last Sunday was rally day. There were 474 present and \$19.50 collection.

In speaking of the Southwestern Theological Seminary, at Fort Worth, Texas, Dr. Gambrell says: "Within 125 miles of this spot there are upwards of 200,000 white Baptists and more than half of the people of Texas live within that area."

It is stated that there are more Baptists in Georgia and Texas than there are Episcopalians in the whole world. But do the Baptists in these two states give more money to support the Kingdom than the Episcopalians give to keep up their interests?

At Iona, Mo., the pastor of the church had enough respect for Baptist liberty to present the cause of missions and give every one a chance to give as he pleases. But five "Gospel missionaries" walked out and proceeded to organize the Iona church and claimed the name and organization of the church. That is the way it comes about.

It is interesting to note that recently W. C. Boone, son of Dr. A. U. Boone, preached his first sermon in his father's pulpit, and Lee M. White a few weeks before, preached his first sermon in the pulpit of the Central church, Memphis, Dr. J. L. White, pastor.

Rev. Wm. M. Stallings, who has succeeded well at Lebanon, Tenn., has resigned and will return to his old field in Kentucky. Rev. S. P. Martin, of Kentucky, has been called to succeed him.

Evangelist T. O. Reese, of Birmingham, Ala., recently held a gracious meeting at Enterprise, Ala., which was instrumental in adding 46 members to the church.

Dr. R. P. Mahon has declined the position of vice-president of Union University, Jackson, Tenn. He is a returned missionary from Mexico. His work in that field has been abundantly blessed.

The new convention has been organized in New Mexico. Everything was amicable and the convention was organized with no friction. Dr. Jeff D. Ray, of the Southwestern Baptist Theological Seminary, was chosen corresponding secretary. It is not known that he will accept.

Rev. J. J. Mayfield, of Durant, re-

ports eleven teachers in his Sunday

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Rev. G. M. Workman is assisting Pastor E. M. Calhoun in a very gracious meeting in the Second church, Jonesboro, Ark. At last report there had been many conversions. Workman is a student in Hall-Moody Institute, Martin, Tenn.

THE BEST IN SONG-LAND

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ROBERT H. COLEMAN

SOME SELECT INVITATION AND DECISION SONGS FOUND IN
"THE NEW EVANGEL"

A Sinner Made Whole

Almost Persuaded

Whosoever Will

Let Him In

Calling the Prodigal

Come, Sinner, Come

Only Trust Him

Jesus Paid It All

Why Do You Wait

O Why Not Tonight

Softly and Tenderly

Jesus Is Seeking

I Believe Thee

Jesus, Friend of Sinners

Jesus Is Calling

Where He Leads Me

O Wanderer, Come Home

Tis So Sweet to Trust in Jesus

Lord, I'm Coming Home

To Cal'vry I Will Go

Come Today

Let Jesus Come Into Your Heart

Come, Ye Disconsolate

Just As I Am

I Am Coming, Lord

Wash Me in the Blood

Rescue Them

The Promised Land

Jesus Is Passing By

I Love Jesus

Look and Live

The Lost Soul's Lament

Christ Is All You Need

There's a Great Day Coming

A FEW OF THE STANDARD OLD HYMNS FOUND IN
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My Soul Be on Thy Guard

It Is Well with My Soul

All the Way My Savior Leads

At the Cross

The Half Has Never Been Told

Yield Not to Temptation

Holy, Holy, Holy

My Jesus as Thou Wilt

I Love to Tell the Story

The Home Over There

O How I Love Jesus

Did Christ O'er Sinners Weep

Come, Ye Sinners Poor and Needy

I Love Thy Kingdom, Lord

Asleep in Jesus

In Evil Long I Took Delight

My Faith Looks Up to Thee

Sweet Hour of Prayer

In the Cross

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THE BAPTIST RECORD

Jackson, Miss.

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A Youthful Playwright.

The following appears in the July Woman's Home Companion:

"A teacher on the East Side of New York has discovered a youthful genius among her pupils. She had carefully told the greatly interested children how plays are constructed, and had explained that a simple drama is divided into three acts, and that the story is told in dialogue between the principal characters. At the end she said:

"Now we will write a little play in three short acts. For your plot you may use the story told the class yesterday, about the making of our American flag."

"When the compositions were handed in, the gem of the collection was this terse and vivid expression of the East Side thought:

THE MAKING OF THE FLAG.

Act I
Characters: Soldiers of the Revolutionary army.

First Soldier—"Fellers, do you know we ain't got no flag?"

Other Soldiers—"We know it; ain't it fierce?"

Act II
Characters: Soldiers and George Washington.

Soldiers—"George, do you know we ain't got no flag?"

George Washington—"I know it, fellers; ain't it fierce?"

Act III
Characters: Betsy Ross and George Washington.

We feel that the South-wide revival has begun. May it continue to spread throughout the land.

Sincerely,
T. L. Hojcomb.

To Our Pastors.

The Rev. Jno. E. Barnard, D. D., of Georgia, having felt himself constrained to devote himself wholly to the exercise of those evangelistic gifts with which he is so richly endowed, is now available for a series of meetings in Mississippi. Dr. Barnard has been pastor at Valdosta for some seven years, and during this period has held some of the most remarkable meetings ever conducted in our Southland. Indeed, so richly has the Lord blessed his message that he feels compelled to give up his pastorate in order to devote all his energies to the evangelistic cause.

I desire to heartily commend Dr. Barnard to the great Baptist brotherhood, and to say that if any of our pastors are desirous of having the spiritual life of their churches revived, the membership lifted upon higher ground, and souls won for Jesus, they will make no mistake in securing the services of this man of God to lead the meeting. Dr. Barnard is eminently a man of great faith and prayer—Scripturally safe and sound, and sane and tactful in his methods, and naught but great good and blessing will come to any church which secures his services.

I most unreservedly commend him. Address him at Valdosta, Georgia.

Fraternally,
A. E. Reimer.

Oxford, Miss.

Good Meeting at Boyle.

We closed our meeting Monday evening with a strong Gospel sermon by Brother A. T. Cinnamond who had done the preaching since his arrival one week before. After the sermon the pastor baptized two in our new baptistry. We had five additions to our church and much good results from the splendid series of uplifting sermons we were privileged to hear.

J. B. Gordon.

Mexico National Sunday School Convention.

Notwithstanding the troublous times in Mexico, the National Sunday School Convention will be held in Puebla, July 10-14, 1912. Dr. Jno. W. Butler is president of the nation-

al organization. At this convention delegates will be selected to attend the World's Convention in Zurich next year.

Langston-Andrews.

Dr. D. T. Langston, of New Hebron, Miss., and Miss Ina Andrews,

of Verna, Miss., were married at

the home of the bride's father, on

June 19th. Both are Baptists and

excellent young people.

R. Drummond.

married couple left immediately for their home in Noxapater.

We have received a copy of Hillman College's handsome catalog. In looking through it, one finds that great improvements have been made in the college during the past few years. Modern conveniences have been installed; a new dormitory has been erected; an industrial home added and the campus enlarged.

The secretary, Mr. M. P. L. Berry, at Clinton, Miss., will be glad to

send you one of the new catalogs.

Yazoo City Meeting.

Rev. W. A. McComb and I. E. Reynolds began a meeting with us

on June the 9th and remained for eleven days. The congregations were large and the interest good

from the very first.

"The people had a mind to work" and God honored every effort. Christians were revived, and many surrendered for service, and seventeen were added to the church.

"When the compositions were handed in, the gem of the collection was this terse and vivid expression of the East Side thought:

THE MAKING OF THE FLAG.

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Characters: Soldiers of the Revolutionary army.

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"Nothing could give myself and family more pleasure than to testify to the superiority of the Ludden & Bates Piano we have, both as to tone, finish and all other points calculated to make a piano an article of pleasure and ornament in any home. If you ever have occasion to want me to recommend the Ludden & Bates Piano to any one in person, I hope you will not hesitate to call on me."

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"I wish to thank you for your courtesy in all our dealings, and also to express to you our appreciation of your sending us so good an instrument. It has proved satisfactory in every way. To our ears there is no piano in town which has so good, pure and sweet a tone as the Ludden & Bates. If ever you wish for an endorsement from this section of the country, we will most gladly furnish it."

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"I am perfectly delighted with my Ludden & Bates piano and fully satisfied. It is a beautiful instrument in every way, and is just what I knew it would be—a grand, good instrument, and what all Ludden & Bates pianos are. I

thank you very kindly for the courtesies shown me, and for filling the order so satisfactorily, and the trouble you have personally been to in regard to it."

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"I beg to advise you that I am highly pleased with the tone, and the artistic finish of our Ludden & Bates piano. It will be a pleasure to us to recommend your pianos to all our friends. I have seen many instruments of other makes, but yours is "a beauty," and one which everybody can be proud to own."

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"I am more than pleased with the Ludden & Bates piano. It has a beautiful tone and a lovely case. Everyone that has seen it thinks it a beauty. I thank you for the pains you have taken in selecting it for me."

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"I am well pleased with my Ludden & Bates Piano. The tone, action and finish, inside and outside are A No. 1 in every respect. I cannot speak too highly for the Ludden & Bates Piano. I want also to thank you for the gentlemanly manner in which you have treated me."

C. E. BROWN.

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ATLANTA, GEORGIA**